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**MEMORIAL FUND
FOR
BRO. DENIS
SET UP**

The Jamaica Council for Human Rights is sponsoring a fund in honour of its former Secretary, Denis Sloy, who died recently in tragic circumstances. A barrister-at-law, Denis Sloy was a foundation member of the J.C.H.R. He was an active member of the Steering Committee which organised and laid the plans for the formation of the J.C.H.R. and, in December 1967 when the Council was launched he became its first Secretary.

He was an ardent believer in the principles of Human Rights and Fundamental Freedoms. As Secretary of the J.C.H.R. he worked assiduously and without personal consideration to promote and protect the rights enshrined in the Jamaican Constitution and the freedoms expressed in the United Nations Declaration of Human Rights.

It is in honour of the man he was, the things he stood for and the cause in whose active service he died, that the Jamaica Council for Human Rights now sponsors the Denis Sloy Memorial Fund for the provision of Legal Aid in deserving cases in the field of Human Rights. The Managing Committee of the Council has appointed the following persons—Mr. Vernon Arnett, Mr. H.P. Jacobs and Mr. Quito Bryan—to act as trustees of the Fund. Donations may be sent to the King Street Branch of the Bank of Nova Scotia Jamaica Limited to be lodged to the Jamaica Council for Human Rights—Denis Sloy Memorial Fund—Account No. 4445-10.

**NEXT WEEK
"THE TRUTH
OF
MAY 1938:
REBELLION OR
REVOLUTION?"
SPECIAL ANNIVERSARY
FEATURE**

**BUDGET — CHANGE
WITHOUT HOPE**

Seaga's "Reform Budget" should not cause any excitement. By examining the changes in the Income Tax, Land Transfer and Shares Tax, Tax on Land Sales to foreigners, we will see that this could never be the start of any new thinking in Government. Next week we shall look at the New Company Tax.

INCOME TAX

The relief given to 25,000 taxpayers earning between £300 and £500 a year is welcome, as is any change relieving the burdens and hardship of the mass of the population. But we should not be fooled into thinking that it is anything big. Most of the people in Jamaica are so poor that they pay no taxes at all!

There are 80,000 taxpayers only out of a labour force of about 750,000 in all. This means that nine out of every ten Jamaicans in the labour force earn less than £6 a week! And of these, at least two are outright unemployed! What value are tax reliefs to Jamaica's 130,000 to 150,000 unemployed?

What is more, the reliefs actually help the high-income taxpayers far more than the poorer taxpayers. The single man earning £500 a year with no dependents now pays about £17 in tax, which he will not from 1970 on. His income after tax goes up by about 34%.

The professional husband and wife say, with two children, earning together £3,500 a year, will gain about £137 from the increased wife allowance and the reduced surcharge—about 5% of their income after tax! It will therefore be the professional middle-class, not the masses, who benefit most from the income tax changes.

Of course, as Mr. Seaga says, the "brain drain" of professionals abroad has to be stopped. But do we have to increase inequalities of income in order to do this? Many professionals are driven abroad because they are fed up with political corruption, political patronage and the Government's worship of foreign "experts" who know far less than our own Jamaican people. We can keep the best ones here by having a Government which gives them really creative work to do in the way of using our resources for our benefit, and political leaders who set the example by living modestly and with humility.

LAND TRANSFER AND SHARES TAX

Again, it is good to see a tax on the enormous profits made from the buying and selling of land. Fortunes running into hundreds of thousands and millions of pounds have been made in the last ten years out of speculation in Jamaica's principal natural asset. But 2½% of the sale price or 12½% of the capital gain is chicken feed.

Suppose a man buys a piece of land or shares for £5,000, waits two years and sells it for £9,000, which can happen. He will probably pay 2½% of the sale price as tax—£225, which is only 5½% of his profit on the speculation. If it were taxed as income he would probably pay 50% of it as tax! The new taxes have been introduced with a lot of noise but they will do little to cream off these fantastic profits, or tax the fortunes which have been made in the past from them.

STAMP DUTY ON SALES TO FOREIGNERS

We do not know if the 20% tax on the sale of land to foreigners for speculative purposes was introduced to still the growing demand for Jamaica's resources to be reclaimed from foreigners for the people. What we can say is that this tax will do nothing about the fact that our country does not belong to us. King Sugar will still own 200,000 acres of the best land, Busha Bauxite another quarter million acres, and 16,000 lots of land in St. James, Trelawny, St. Ann and St. Mary will still be in foreign hands!

RESCUE FOR SUGAR

The most scandalous part of the budget, however, is that sugar is to be subsidised yet again. An industry whose inefficiency and irresponsibility was exposed to the nation by the Mordecai Commission, which was subsidised by tax reliefs in 1964 and by devaluation in 1967, is to be given £308,000 because the foreign owners of WISCO have given their orders. At the same time the subsidy on poultry and livestock feeds, for products produced by Jamaicans for Jamaicans has been withdrawn because "the Government cannot afford it".

To whom, then, does the Government of Jamaica belong?



"On the recurrent side of the Budget, I want to repeat that the Gleaner strike next year will again form part of the plan of development for this public monopoly."



Mr. Coore charged that the Government was indulging in "political gimmickry" as a "salute to the spirit of Abeng" and those people who were agitating against foreign ownership.

**ROLL ON
SWEET
DON**



"The Lord shall count, when he writeth up the people, that this man was born there. Selah

As well the singers as the players on instruments shall be there: all my springs are in thee."

Psalm 87

"Don Cosmic is gone to his Garden of Love and though his twentynine years in the Valley of the Shadow of Death gave us more music than we ask for we hurt inside when we remember that he was pushed around, pushed about and then finally shoved out by Babylon.

But Don Cosmic played a tune that has not ended: the melody of Freedom Sounds. Don Drummond is a natal Black Artist, always selecting performances in a historical light and is the centre of modern musical history. Before his teens he was on the forwardline of new music at Alpha Boys School with man like Roland Alphonso at his infant side, and greats like these kept formation, recording tunes with his Alpha-days teacher, Lennie Hibbert. Probably these three were reminiscing when they made "Schooling the Duke" in '62. It was with these and those like

"Drumbago", not long gone, and "Rico", Bobby Gaynair, little G. Mc Nair, Lester Sterling, Johnnie Moore, Dizzy Reece, Cluet Johnson, Raymond Harper, Tommy McCook, who blew off the musical revolution back in '56. The Sound Systems were like their instruments, for with the advent of local recording these man got the hearing ear of the suffering public. A ready listening ear to their translations of the popular Black American boogie-woogie, jazz and spiritual, and local timings soon cast them into a mould: by '59 they had licensed and registered SKA or BONGO MUSIC in our name, the sufferers' name.

And Don Drummond paid the registration fee.

He caused J.J. Johnson and Kai Winding to stop, look and listen; he led George Shearing to say the WORLD'S GREATEST; he helped Dave Brubeck to play the best at Sabine.

DON DE LION

Blew an iron that was black and blue, a Peter Pan to lost black man. A Pied Piper, more music in his right hand than Little Boy Blue-too. More still in both hands, heart and

mouth. Black Man's musical conscience; for he paid and played "TRIBUTE TO MARCUS GARVEY", and told of his "REINCARNATION"; He announced "THE RETURN OF PAUL BOGLE"; burned J.F.K.'s memory, recorded the "SCANDAL", Hotted up "CHINA-TOWN", Pressed a RELOAD, SUDDEN ATTACK, DRAGON'S WEAPON, GUNS OF NAVARONE, toured FAR EAST at length, GREEN AND TREASURE ISLANDS, WAY OUT WEST and rested. Giving thanks and praise to the King of Kings in ADDIS ABABA.

For he blew not for himself but helped Justin Hines say CARRY GO BRING COME. For the Maytals he showed that the STONE THAT THE BUILDERS REFUSE becomes the CORNERSTONE—over 506 tunes to the credit of Junie and his trombone!

HE IS THE MAN IN THE STREET.

BONGO JERRY

YOUTH REVOLUTION IN JAMAICA

(ABENG extends the hand of welcome and solidarity to LIJ, a new paper being published in the Secondary Schools by publishing for our readers the following statement which appeared in Vol. 1 No. 1. LIJ, the second edition of which is just out, has already been banned in at least one Secondary School and copies of the first issue confiscated from the students. The word LIJ comes from the ancient Ethiopian dialect of Amharic, and means "sons of one mother".)

Many youths today are confused and ill-advised as to the extent and purpose of our fight against the capitalist system. Bearing in mind that, in addition to being against the present American policies prevalent in Jamaica, we must have a constructive, feasible plan to put forward for the administration of duties, this essay will briefly outline the major aspects of the youth revolution.

1. **CULTURAL** - The first step to be taken in our revolution is to awaken the people to the facts of their existence and to the non-practicality of their beliefs and customs. We must make them realise that they are being used as mere tools and puppets by the imperialist forces. All that they say and all that they believe in are part of a pattern employed by the white exploiters to ensure the perpetuation of the system. Many Jamaicans are under the impression that since they were born in a democratic era, democracy and private enterprise is their system, and that we, the youth, intend to destroy their way of life.

Capitalism created two basic classes, the wage-earner and the profit-maker. The further division of the wage-earning class into "middle" and "lower" classes is an illusion caused partly by the bourgeoisie-type thinking of the middle class, and partly by the capitalists under the time-proven adage "divide and conquer". The wage-earners are considerably greater in number

than the profit-extracting upper class, so to give capitalism a mass appeal the rights of democracy are introduced. Protection of property, one-man-one-vote, human rights, and certain freedoms are used to gain favour with the masses whose labour is being exploited. Obviously the protection of property is most important to him who has the most property, and freedom of movement etc. are revokable situations, as is presently the case in Trench Town.

The point is that we can make no major progress under capitalism, for this system primarily benefits the upper-class. Our people must stop trying to adopt this system, to fit into the white man's scheme, and get on with our own progress. The wickedness of the European escapes us because we judge his actions by European standards. Thus in slavery we see a physically cruel practice, but we still believe that the African was a primitive being, that the European was doing the black man a favour by exposing him to white culture, and that while we must be proud of our colour and mildly indignant at the cruelty, the physical cruelty of slavery, we must also endeavour to fit into the white man's way of life. The true effects of what the white man did to the African must be judged off an African point of view, and we must know the history of the black man before European intrusion. Once we see the greatness of the ancient Kingdoms of Mali, Ghana, Kush, the abilities and capabilities of the Zulu and Kikuyu, then we cannot remain contented with the comparatively shabby life offered to wage-earners in the capitalist system.

2. **POLITICAL** - Apparently our politicians are of the same disposition for they emulate America, and refer to America at every chance they get. But from a conscious point of view, they haven't advanced Jamaica in any way from the days of old until now.

Politics in Jamaica has now become a profession, the qualifications for which are negligible. Today we find not only uneducated leaders but leaders with disreputable characters and methods in total contradiction to the advancement of Jamaica as a whole. Political violence is a widespread occurrence in everyday life, and is doubly dangerous because the public is not aware of its extent. The administration of Jamaica affairs has become a national disgrace.

The system of election is a primitive one. Indeed the term "popular vote" reflects the very inefficiency of such a system. Is the most

popular man in Clarendon the best man to look after, for example, the island's trade? How is it that a campaigner can lose an election and still become a Minister of government? What is the point of our two-party system if the entire Cabinet is of one party? Why is our government so centralised that a country district cannot get a road built without first persuading their M.P. to beg for appropriations? All these questions cannot be answered by the democracy of "one-man-one-vote". The answer is a change of the system. We want a decentralised government that will spread power more evenly throughout the island. We want a government that will deal with the problems of the population as a whole and equally, not one that caters to sectional groups under disguise of the "majority". Democracy is only a tool of the capitalists to ensure their power over the masses.

3. **SOCIAL** - A complete social upheaval is an integral part of any revolution. A comparison between slave society and modern society will show why. The white slave-owners were in possession of all revenue products. They owned the most land and the best land, they ran the government, they conducted trade agreements most favourable to them. The criterion for their society was simply WHITE SKIN. They were a tiny minority. Today the upper-class is still the same except that the colour criterion has been changed slightly to include money. They still own the most land and the best land. They still run the government, and they still conduct financial agreements in their best interest, under the guise of "national interest" and "booming economy" etc. They are still a minority.

To what do we owe this lack of progression? We owe it to the failure of Jamaicans to realise the importance of a nationally-minded government, to their trust in the white man's methods being the only correct way of life.

NEXT WEEK: PART 2

IN SOME PARTS of the world, where it is very hot, it is often necessary for a European to engage a native to fan him while he sleeps. However, it is easy for a native to be dishonest and fan his master only so long as the latter is awake.

It happened that a certain European gentleman, who lived in a hot country, had had the misfortune to lose one of his eyes, so that he was obliged to have a glass eye. This he took out very carefully each evening before going to bed.

Now this gentleman's servant fanned his master all night; but some dishonest servants, who lived near by, scolded him because he worked so hard. 'Why do you not rest while he sleeps?' they argued. 'Ah!' said the servant, 'Master is a clever man. Every night, before he retires to rest, he carefully takes out an eye and leaves it on the table. There it remains, watching me, all night long.'

From "The Way to English",
Book II, a text still used to brainwash
school-children in our Secondary Schools.

GARVEY JOURNAL

BLACK POWER LITERATURE

Extremely useful commentaries on Marcus Garvey have appeared in the prefaces to two American and one English reprint of Garvey's Philosophy and Opinions.

The first was written by the Nigerian, Prof. Essien-Udom in his introduction to the British publication in the Cass Library of African Studies. Here Garvey's philosophy is placed in the context of the worldwide liberation of black people from white racism and exploitation and specifically the continental liberation of Africa. Prof. Essien-Udom is at present editing other unpublished Garvey writings which have been sent to him by Mrs. Amy Jacques Garvey for a third volume of Philosophy and Opinions.

The first American reprint in the series—The American Negro, His History and Literature contained only Vol. 1 and carried a preface written by a white professor under the title of BLACK SEPARATISM which did its best to narrow down Garvey's vision and work.

The second American reprint which has just come out includes both volumes in addition to an important Garvey document—African Fundamentalism—which was left out of the British publication. It is part of the series—Studies in American Negro Life—and there is a new preface written by Hollis Lynch, Biographer of another famous black man from the West Indies, Edward Blyden, who migrated to Liberia and became "the most outstanding Pan-African intellectual of the nineteenth century".

Hollis Lynch sees the Garvey Movement as the first mass movement towards Black Power, for in his time Garvey "captured the imagination and loyalty of the black masses", without which very little can be done towards achieving Black Power.

Another important point made by Hollis Lynch is that "Marcus Garvey much more explicitly than the current advocates of Black Power, was a Pan-African Nationalist", a political position Malcolm X adopted in the later stages of his life. This means there can be no talk of Black Power being achieved in the Pan-Africanist sense while Africa remains unliberated. It is quite clear that Garvey's doctrine of Black Power is one of African Liberation which includes the Continental struggle and the struggle for Black Power by African minorities and majorities outside the Continent.



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THE SEED OF THE PLANT

Review by TIMOTHY CALLENDAR



The West Indies needs to take a more careful, more appreciative look at what its primitive artists are doing. Every now and then art in Jamaica and elsewhere needs a shot in the arm, a revitalization. Sometimes we get a spark; unfortunately much too little of it.

Recently the Creative Arts Centre of the University gave us such a look at indigenous art. Three Rastafari Brethren mounted an exhibition there. They were Brothers Everal Brown, Arnold Tucker and Clinton Brown, all of the Assembly of the Living, 82 Spanish Town Rd. They wanted to assist in the expansion of their place of worship, and they wanted to "show the people their spiritual thinking". It was the most satisfying exhibition of primitive art I have seen in three years in Jamaica.

HOPE FOR DELIVERY

I found a common thread running through the paintings of these artists—apart of course, from their basic Rastafarian consciousness. The vision of the artists ranged through three situations. Clinton Brown, 15 years old, concentrated on the present suffering of the Rastafari in this country. Brother Arnold Tucker, 22, was motivated by the ever-present sufferer's hope for delivery. Brother Everal Brown had the ultimate vision—the fulfilment of prophecy.

PEACE AND LOVE

Clinton Brown came the closest to realistic art. This was the view of the present sufferer—"The Rastaman

In tattered garment clad,
I sandals made of motor tyre"

His vision is on the way to growth, the seed is well established. Perhaps he might watch his tendency to be led astray by the realistic, academic approach to art. The build-up of academic art holds back the first primitive voyage into the creative rendering of a vision because the virtue of a plant is in its seed; and however elaborate, and however beautiful a plant might become, it cannot escape its essential beginning, its seeds—the mysterious, triumphant life that goes on beneath its surface; the origin of all things.

And that is what primitive art is about. Primitive art is the seed, the first beginning, the ultimate ending. Scientific, academic art is too western, too cold for the fire of the creative spirit of the conscious Black Man.

TIME OF REST

But his vision of suffering is real, and TIME OF REST, depicts a moment of release from the heavy cares of life in the sweat and the grease of the greedy, grab-up, dog eat dog

attitude of commerce. It is simply a view of people visiting on and around a park bench. The park bench is symbolic of momentary, man-made "haven" of rest in the tortured life of the city; appropriate enough for the depiction of the withdrawal of the sufferers into a time of peace away from the cares of a hostile Babylonian world.

Then there is the bitter satiric comment of RESTHOUSE. This painting depicts a man sitting on the lawn of his Barbican-type house, in an easy-chair, pillow behind his head, dog at his feet, limousine in garage, T.V. aerial on the house. His face is black, like those of the men on the park-bench. The contrast, that of rejection and acceptance of the world of Babylon, is stark.

The MASTER OF PEACE is another "rest" or escape from the torture of everyday existence in a hated system. It is a portrait of a black King, his eyes beautiful in their vision of peace and love, justice and mercy.

HOPE OF FULFILMENT!

Brother Arnold Tucker gives us the hope of fulfilment of the Rasta dream. His GREAT EXPECTATIONS (well named, indeed), shows us a Rastaman on a barren land, a black, red, green and yellow ship approaching over the sea, and in the distance a fruitful land. This theme is again repeated in BEAUTIFUL SHORE. This time there is the green of Africa with the black King standing there, the deliverance ship (marked Black Star Liner) approaching over the sea, and a Rastaman, prophetic Book in hand, kneeling on a blood-red Jamaica (remember red and green are opposite on the colour spectrum!). At the top of the painting is the rainbow, symbol of God's complete power and glory, which stretches over the Promised Land.

In DELIVERANCE WILL COME, the vision is there again. This time there is no lone Rasta figure; only the barren land in the foreground, the fruitful land in the distance, the sea in the middle. There is no ship either. There is just the hope that "now it won't be long"

FULFILMENT OF PROPHECY

Brother Everal Brown has the ultimate vision—the fulfilment of prophecy. He writes that he is inspired "to see many visions of the mysteries of God which I am trying to impart to the world."

In VICTORY OVER SATAN, a godlike black man stands holding in one hand a serpent by the neck, and in the other the devil (all white) caught in a net and surrounded by pitchforks. In CHURCH TRIUMPHANT the Brother depicts his spiritual view of the Promised Land. A clear silver river runs in the foreground, the rainbow covers the land. Then the rest of the painting continues the mythology of the Land—the lion lying with the lamb, and so on.

I found the greatest of his paintings to be THE EARTH IS THE LORD in which the figure of God looms high among the sea with land colours representing the world. Over his body are depicted the flags of the various earthly principalities and powers. Little human aspirations, nationalisms and quarrels of man are all dwarfed in the presence of this universal figure. The Black Man is depicted sitting in the place of honour, his brain all other nations and races taking an inferior place on other parts of his body.

It is the first exhibition where nothing is stressed about the vengeance against the oppressor. The themes are of suffering, endurance, relief, and escape; the personal problems of the sufferer seen only from his point of view, with a complete ignoring of the white man oppressor except perhaps for one ominous line at the end of the poem—

When Priestman talk,
Babylon marks its hour of Destiny.

And when we come to appreciate the truly meaningful indigenous art of Jamaica, middle-class techniques and ideas of art are certainly going to take their true second place.

POLICE CRIME WAVE!

On the night of April 25th I and some Brethren were sitting in front of a Brother's gate reasoning when three men passed us and said "Love Rasta—One Heart—One God". The greeting was returned and I and I reasoning continued. A few minutes later the three men came back, not with love in their hearts but with guns in their hands, and rock-steadies protruding from their pockets. "Don't move—police—put your hands above your heads", they barked at us.

We obeyed the order. While standing in that position about thirty to thirty-five other policemen came out of ambush and ordered I and I Brethren to stand with our heels to the wall. We were searched twice and when found to be clean we were classed not as wrong-doers but as ganja-smokers.

At that time figures could be seen approaching from the South. Two of the police ran in that direction and stopped them. While searching them one of the men tried to put a small brown-paper parcel (round and long) in a cigarette box only to find that the pack was not open. He then smiled and placed the packet in one of his pockets.

ESCAPE

A youth of about fourteen years after witnessing that got panicky, jumped into the gully and ran. One of the men fired four shots at the youth, but with the help of God he escaped unhurt.

FLOGGING

The others were brought up and placed in the line. The order was then given for the flogging to commence. Some of the policemen who were intoxicated swung their rock-steadies mercilessly thus causing I and I Brethren to receive face and body injuries. We were then told to roll over in the gully and run before we get holes all over our body.

After the police finished beating the youth they told them to go and put it in the ABENG or state it on the Grouse programme. About seven of them went over a man's house and took out nine man and gave them the same treatment.

Sometime after a youth was shot in the back by police. When his baby-mother heard of the shooting, the youth was paralysed in hospital.

What else can we do? We are not allowed to be seen on the streets after 9.00 p.m. and we are not allowed to visit anyone. Where can we go in Jamaica that we won't be

mauled by a mob of policemen? We are asking the adults to hear our cry and help us. Or are you waiting until one of your very own falls into the same hands that I and I were in?

Here is an appalling example of a policeman, who was so intoxicated by his authority, that he unleashed it on a poor woman with maniacal fury.

This young woman had lately returned from the United States to take into her charge a young nephew whose brother was brutally murdered by the police with the poor excuse that they had mistakably done so. However, fearful that the other lad may receive a similar fate, she instructed him to remain close to her until they were ready to depart to the United States.

Last week Saturday, on passing by Heywood Street in downtown Kingston, the lad, thirteen years old, was hailed by a Special, "Hey yu a wan a de pick packet dem, no?" The young lady informed him that the boy was her nephew and should not be hailed as such. He coarsely apologised and walked away. At this point another policeman who had apparently overheard the conversation, walked up to her. "Who yu tink yu is?" he addressed her. "Yu jus' a come back from New Yaak whey yu did a w'ore?"

With this he moved to seize the lad, and most naturally, as anyone else would have done, she tried to prevent him from doing so. For this, she was savagely boxed in the face, and informed that she was obstructing the cop on his duty. The lad was forgotten, and she was being hustled off to jail.

Never before had I seen a woman handcuffed and dragged to jail in that fashion. She was viciously, brutally and inhumanly man-handled by this "peace officer" surrounded by approximately fifty curious onlookers evidently shocked by the novel spectacle. At the station she was arrested, and did not receive bail until six-thirty that afternoon—three hours in the cell.

My dear readers, this woman was subjected to abuses, insults, brutality and indignity, and there are several such cases that I and many others have seen.

Thanks to our Prime Minister, law and order has been made a mockery of, decent citizens have been brutalised, our youths have been shot down by mistakes, and our freedom of movement has been limited. Therefore, I ask the question, if a state of emergency has not yet been declared, when it does, don't you think, my dear readers, that another and bigger morgue will be extremely necessary?

POPS KASSIM

Do You Know ABOUT
TACKY
PAUL BOGLE
MARCUS GARVEY
WHAT DO THEY
TEACH YOU ABOUT
YOURSELF?

BUSMAN

The J.O.S. workers decided last year to start an organization which would be of more benefit to them than the two rival political-affiliated Unions that are now battling for representational rights for the workers.

The workers know that the same Government, regardless of which party, who brought in these foreign exploiters, are the same set of people that run the Unions. Therefore, the workers' rights have always been sold out by these Unions to the capitalist, who no doubt have always greased the palms and strings of these B.I.T.U.-N.W.U. puppets.

I know that these Unions and their European friends have seen the growing unity and consciousness among the workers, and that they will do whatever they can to put out every possible light that these workers have come to and try to turn them back to utter darkness.

So the Company has split the workers by

setting up offices at different parts of the city.

I was told by a conductor that the Cross Roads and down-town bus crews are not in agreement at all; and that one gets a little more working facilities than the other.

There was one time when the Cross Roads workers went on strike and the down-town ones were still working. Apart from discourtesies to their passengers, I support them wholeheartedly. But not when they show a sign of disunity. Let the Company know that however much they want to split the workers you all are working for the same Company and when one section strikes the whole entire staff will go on strike whether we are in agreement or not.

When it is time to fight for our rights we have no grievance but for those who come to take away our rights and to exploit our country.

TEACHER FIRED

A teacher at the Fruitful Vale Primary School, Portland, Mr. B.F. FULLER, has been dismissed by the headmaster of the school. Mr. Fuller has been teaching there since September of last year. The headmaster has not given any reason for the dismissal. Mr. Fuller has written to the Ministry of Education to appeal against this decision which was not even discussed at the Parent-Teachers' Association, where he is liked by many of the parents.

This is another case where a difference of views between the headmaster and a member of staff has led to an arbitrary dismissal of the staff member.

ANSWERS NOW

It might be that our "eyes are not yet opened", but we are forced to ask - what is "ABENG" trying to say? You are blowing the horn but what tune are you playing. Is it a revolutionary chorus or are you playing a "DO-RE-ME" that we know already. Your arguments are garbled and without force. You do not complain with a mind for change - for example Vol. 1 No. 14 "Origins & Future of Jamaica Banana Industry" you seem to be just blowing your horn to make noise.

BLOW THE HORN TELL THE PEOPLE

(Letters must be signed. Names withheld on request. Ed.)

To the majority of Jamaican oppressed, ABENG represents a hope. Is it to be a forlorn one? Please tell us implicitly what is the significance and purpose of your newspaper. Chart a course for us all to follow, because it is not only your fight, it is also our fight for survival.

WE WANT ANSWERS NOW!!

CONCERNED

WORKER & POLICE

On Wednesday, April 30, 1969 one of the employees of the Jamaica Cordage Factory, who served the Company as Machine Operator for nine years, was fired.

The employee reacted by reporting the matter to the Union that represents him. The Union gave the employee a document to deliver to the delegate at the Jamaica Cordage Company. After the delegate received the document and read it, they called the policemen who came with no love in them. They didn't even try to hear the reason why they were called before they began to brutalise the employee and carry him to the station where they began to ask the man about things far different from what they were called about. That is to show the public or people that they did not hear what they were called for.

I would like to know if this is the way we are going to be treated by the Government? If someone should say, "the employee could be guilty," I will say, "he can't be." And the reasons why I say the employee is not guilty are:-

(a) The policemen when they carried the employee to the station began to ask the man how long since he turn Rasta and if he smoke and things like those.

(b) The policemen then turned to the man and told him that he must go home because there is nothing in that after they brutalise the man at the Jamaica Cordage Co. where he was employed.

Black man unite with one black heart because unity is strength.

NEGUS
MAY PEN

African Battleline

AFRICA'S ANSWER TO THE MILITARY MUST BE LIBERATION

by Omo'Ogun

This week let us take a look at what the military are doing in Africa at the present time. One of the most noticeable features of Africa today is the series of military coups which are taking place. In many different parts of the continent - though more especially in West Africa - army officers have seized power from the civilian leaders. Thus, in the last few years military governments have been set up in three of the four English-speaking countries of West Africa (Nigeria, Ghana and Sierra Leone) and four of the nine French-speaking countries (Togo, Dahomey, Upper Volta and Mali). Army coups have taken place in some of the largest countries like Nigeria, and some of the smallest, like Togo. They have taken place in the wealthier, such as Ghana, and the poorest, such as Upper Volta. What we must ask ourselves, therefore is why at this point in time there is such a general movement towards army take-overs?

Basically the answer is to be found in the problems now confronting the African states, and the inability of their civilian rulers to find answers to those problems. The fundamental problem is the control of the economy of the African countries by foreigners, who exploit African resources for the benefit of the rich countries, not for the benefit of black people. Even when Africans are suffering cruelly, as in the civil war in Nigeria, the expatriate companies are still able to declare a profit!

Following from this exploitation is a second problem, the poverty, ignorance and disease which are the main features of the lives of the African people. Nothing can be done about these things while the people do not control their own resources.

Thirdly there is the disunity caused by tribalism and other factors, which have been fostered both by the white colonialists and by the new black rulers. Lastly we may mention especially those new rulers. In some cases they came to power at the time of Independence, not because they were genuine leaders of their people, but because the colonial powers trusted them not to interfere with foreign investment if they were given political power. The new leaders had no policies and no concern for the misery of their people. All they wanted was votes from the people, and once in power they suppressed the opposition and set out to make themselves rich. They had big cars, big houses, and many girl friends, while the people had only hunger and disease.

Increasingly in the first years after independence the people became restless as they saw their leaders unable to solve any of the problems, as they saw them willing to go on serving white masters in return for power and bribes. Strikes, riots and rebellions grew more common, such as the general strike in Nigeria in 1964, or the rebellion in the Congo-Kinshasa in 1964-65. The army officers became alarmed at these developments, more so since the troops were often used to put down the people. The officers felt contempt for the inefficient and corrupt politicians: increasingly they felt that the army was the cure for their country's ills.

At last, in seven of the thirteen states of West Africa in Congo-Kinshasa, and in others as well, the army took control. The armies moved in, then, because of the failures of the post-independence leaders. Next week we will see how successful the new military governments have been.

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